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of the bills payable for Sir John Harvey's goods in money, and Huchinson according to a former order of the 27th of June, 1640, to be responsible for the said two hundred and fifty pounds of tobacco levied by him for fees and so to remain deposited herein."

EARLY EPISCOPACY IN ACCOMACK.

Capt. John Smith in his General History of Virginia says:

"Leaving The Phoenix at Cape Henry, we crossed the bay to the Eastern Shore and fell in with the isles called Smith's Isles. First people encountered were two grim, stout salvages, upon Cape Charles, with long pikes, javelins headed with bone, who boldly demanded who and what we were. After many circumstances, they seemed kind, and directed us to Accomack, the habitation of their Werowance, where we were kindly treated. This Rex was the comeliest, proper, civil salvage we encountered. His country is a pleasant, fertile clay soyle; some small creeks, good harbours for barques, not ships. They spoke the language of Powhatan."

This section so graphically described by Smith in 1608, was probably settled as early as 1610. Tradition tells us that a canoe load of pioneers crossed the great Chesapioque from Jamestown soon after Captain Smith's discovery; intermarried with the tribe of Nassawattox, and were found enjoying semi-civilization and savagery when the tide of immigration trended eastward in 1615, and definitely peopled with the purest Anglo-Saxon blood this famous old peninsular. These hardy pioneers, numbered among them many true, loyal sons of the Church, who as early as 1623, worshipped in a primitive temple, a mere sylvan bower, described by an old chronicler as, "A building of insignificant dimension, constructed of roughly riled logs, cemented loosely with wattle; the whole enclosed by Pallysadoes for protection against ye Indian tribes, an ever present menace to peace and safety."

In 1633, the Commissioners for Virginia, who were, William

Claiborne, Obedience Robins, William Stone, William Burdett, John Wilkins, and William Andrews, in solemn council assembled, ordered the erection of a parsonage, whose meagre equipments provoke at once a smile of amusement, and a sigh of pity. This spacious rectory of the olden time was ordered to be erected of wood, "40 feet wide, 18 feet deep, and 9 feet to the valley; with a chimney at each end, and upon either side of said chimney, a small room, one to be used as ye Minister's Study; the other as a buttery."

There was no formal organization of a vestry until 1635. The first minister in the lower parish of Accomack of whom we have mention, was the Rev. Francis Bolton, who upon the suggestion of the Earl of Southampton came to Virginia in 1621; first preached at Elizabeth City, and afterwards on the Eastern Shore.

The next incumbent of this old church, among the pines on Cheriton river, was William Cotton, godly son of Joan Cotton, widow, of Bunbury, Cheshire, England. He was brother-in-law to William Stone, first Protestant governor of Maryland, who was then a denizen of Hunger's creek, on the Eastern Shore of Virginia.

Cotton seems to have had considerable difficulty in collecting his tithes, despite the fact that good buildings began to be erected, and no one but had his garden and orchard. We find record of an amusing suit against one Henry Charleton, for the non-payment of dues: "Proceedings instituted in Court, in 1634, for the recovery of tythes. John Waltham, Randal Reuell, and John Ford, deposed on oath, that they heard Henry Charlton say that if he had had Mr. Cotton without the Church-yard, he would have kict him over the Pallysados, calling of him, Black catted (coated), raskall. Upon the complaynt of Mr. Cotton against the said Charleton, and the depositions above expressed, it is ordered that the said Charleton shall for the s'yd offence, buyld a pare of stocks, & sitt in them three seuerall Sabouth days in the time of Dyvine Servis, and there ask Mr. Cotton forgiueness." The punishment was doubtless salutary, and conducive to proper respect for clerical dignity.

More severe was an enforcement of the act passed in September, 1634, for the suppression of gossip:

“Upon dew examination it is thought fitt by the board, that s’yd Joane Butler shall be drawn ouer the King’s Creeke at the starne of a boate or Canoux, also the next Sabath day in the tyme of deuyne (divine) servis, between the first and second lesson, present herself before the Minister, and say after him as followeth: ‘I, Joane Butler, doe acknowledge to have called Maire Drewe h***, and hereby I confess I have done her manifest wronge, wherefore I desire before this congregation that the s’yd Marie Drewe will forgive me, and alsoe that this congregation will joyne (join) me in prayer that God may forgive me.’”

Rev. Mr. Cotton died in 1640, and was succeeded by John Rozier, called by an old colonist in his will, “Dear and respected friend,” and Dr. John Holloway bequeathes to him a folio Greek Testament.

In 1639, Nathaniel Eaton, first Principal of Harvard, came in Nele’s barque to Virginia, where he married Anne Graves, daughter of Thomas Graves, a member of the Dorchester Church, who emigrated to Virginia and died of climatic influence, leaving his daughter a fair patrimony. Eaton became Rozier’s assistant, but fled to England in 1646. By the Assembly’s Act of 1639–40, ministers of the Gospel were allowed ten pounds of tobacco per poll to pay their clerk and sexton.

A book of manuscript records in the Congressional Library, shows the pitiful sum Bolton received as the first minister on the Eastern Shore of Virginia: “It is ordered by the Governor and Council, that Mr. Bolton shall receive for his salary, this year throughout all the plantations on the Eastern Shore ten pounds of tobacco, and one bushel of corn for every planter & trader, above the age of sixteen, alive at the crop.” Thomas Warnet, principal merchant, and devout Christian, bequeathes him the following useful supplies in 1630: “A firkin of butter, a bushel of salt, six pounds of candles, a pound of pepper, a pound of ginger, two bushels of meal, a rundlet of ink, six quires of letter paper, and a pair of silk stockings.”

Thomas Palmer, Clericus, succeeded Rozier, and John Ar-

mourier was the next minister of the parish, and was followed as early as 1651 by the Rev. Thomas Higby, who married the widow of John Wilkins, vestryman. In 1656 Francis Doughty, brother-in-law of Governor Stone and Non-Conformist, is noted as "Minister and Preacher of Ye Word in this parish, now in Northampton County," and exhorted by one Ann Littleton in her will to rear "My Children in Ye most Christian faith." When Governor Berkeley fled to Accomac, another Non-Conformist was officiating.

"Whereas Mr. Daniel Richardson, o'r late minister, for want of orders, was found not Orthodox, and therefore hired him from yeare to yeare (to supply the place of minister so farr as the Lawes of England and this country could make him capable) until wee could supply ourselves with an able, Orthodox divine. And forasmuch as Mr. Isaac Key did present, whom wee find very able and worthy, wee of the Vestry and subscribers hereof, doe certifie unto Your Honor that at a vestry, the 8th day of May last past, did discharge the said Richardson from his said ministry and have since made choice of the said Mr. Isaac Key for o'r minister, who hath accepted, and most willingly promised to serve; Wherefore we hereby request your Honor's confirmacon by Inducting him into this o'r parish as minister. And your Supplycants shall ever pray.

JOHN STRINGER,
WILLIAM KENDALL,
WILLIAM WALTERS,
JOHN ROBINS,
JAMES PIGAT."

To this appeal Governor Berkeley assented in these words: "This worthy, learned Gent., Mr. Key, is soe well knowne to me, that I am most certaine you will be happy in haveing soe deserving a person to officiate to you & advise and comfort you in all yo'r spirituall wants and necessityes, & I doe require that he bee immediately Inducted.

WILLIAM BERKELEY."

Nov. 18, 1676.

In 1671 the Commissioners of Plantations sent over this query:

"What course is taken about instructing the people within your government in the Christian religion, and what provision is there made for the paying of your ministry?" which elicited the following reply from Berkeley: "The Same course that is taken in England, out of towns, every man according to his ability, instructing his children. We have forty-eight parishes in Virginia, and our ministers are well paid, and by my consent, should be better, if they would pray oftener and preach *less*."

While the Mother Church was extending its influence and prospering so on the Eastern Shore of Virginia, this complaint goes over to England from the Rev. Mr. Yeo, of Somerset: "20,000 perishing souls in Ye Majestie's province of Maryland, and but three Protestant Ministers to break to them the bread of life."

After the Cromwellian period, the most prominent layman and zealous adherent of the Established Church in this then isolated section of loyal Virginia, was that sturdy old Colonial gentleman, Colonel William Custis. He was born of English parentage in Holland in 1633, and with his brother, Major-General John Custis, was settled at Arlington, Northampton county, at an early date. As Quorum of the Colonial Court of Virginia, Burgess and Church-warden, he lived to such purpose that after two centuries, memories fragrant and precious connect his name with the early propagation of Episcopacy on the Eastern Shore of Virginia.

C.

LETTERS TO THOMAS ADAMS, 1769-71.

[The following letters throwing light on commercial and social conditions just previous to the Revolution, were written by Richard Adams to his brother Thomas, a distinguished citizen, who was one of the Representatives in Congress, from Virginia, in 1778, and signed the articles of Confederation. These letters will be followed by others written during, and after the war.]

VIRG'A,

OSBORNE'S WAREHOUSE, 5th July, 1769.

D^r Bro^r:

I Rec'd your Favor of the 23d Mar., and note the Contents.